July 17
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (ISAIAH 8: 20).

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PROCLAIMING THE GOSPEL TO THE WORLD.

ELDER MELVIN J. BALLARD.

(*Concluded from page 436*).

AGAIN, it is splendid to have missionary farewell parties. Sometimes, however, we have a very successful missionary party, a large sum is realized, but the missionary is to go to some nearby mission. Then the next missionary farewell party is for one who is going to South Africa, or to Germany or elsewhere at a distance, and if it happens to be an unfavorable night, a small amount of money is contributed, not nearly sufficient to take him to his field of labor. We feel that the practice adopted by some stakes would be splendid if carried out elsewhere. Have your missionary farewell parties contribute liberally. Let the means, however, go into a fund in the ward from which the fare of your missionary to his field of labor, be it long or be it short, shall be paid, as the Church does in returning them, and let that fund be built up by the contributions of those who have never performed missionary service. There are men who can not go because of their own business affairs, or because of physical disabilities. It would be a splendid thing for every such man to give five dollars, ten dollars, fifteen dollars, or twenty dollars, or twenty-five dollars or more a month for two years to such a fund, from which these, our representatives, might be sent into the field and assist those in need to remain; for there are hundreds of young men in the Church to-day anxious to go, but their finances will not enable them to fully take care of themselves.

By a united effort and a co-operative spirit we may continue this work acceptably to the Church and before the Lord. I feel earnest about it because I recognize that it is the world's hope. I recognize that there is no salvation for this generation except through the Gospel of the Lord Jesus Christ. I recognize that

the Lord has required it at our hands, and that it has to be done and done speedily. The time may not be so definitely fixed that we know exactly how long it shall be, but it has to be done in the period of time known as the "times of the Gentiles." It will not last forever; the time will come when the Gentiles will close their doors and no longer wish the Elders of this Church, when the wheat has been gathered. I expect to see that time, but when it does come I want our missionaries to be there in force, as a witness before God and all men that we have acquitted ourselves honorably and acceptably to the Lord, and that we are free from the responsibility that has been upon us, and that the obligation has been fully discharged. I believe that our heavenly Father is very much like an earthly father in some respects.

What can an earthly father do to save his disobedient boy or girl? He can plead with him, he can point out the way of danger and the path of safety, just as our heavenly Father, seeing the course and the tendency of this generation, leading towards sorrow and distress, wanted to save men, and He gave the warning and the way to save them. So an earthly father can plead with his son or his daughter, point out the danger, and the way of safety. He can say: "My boy, the course you are taking is going to lead you to bonds and imprisonment, to sorrow and to distress. Turn away from it. But, here is the path that will lead you to happiness, to success, to virtue, to prosperity. Take this path, my son." When a father has done that, he has nearly reached his limit. If his son takes the wrong course, willfully disobeying his father and his mother, that father can not save his boy. The boy comes to bonds and imprisonment, as many are to-day doing, to pay the penalty of their transgressions, with their own lives, or a life sentence. There are those who would give their lives to save these boys, but they can not veto the sentence, they can not set it aside; the law must have its way. Our heavenly Father can plead with His sons and His daughters to abandon the course they are taking. He can point out the dangers, and He has always done that, whether it was in the days of Noah or now, it has been the same, He has had the same attitude towards His children, pointing out the danger, pleading with them to turn away from that danger, and pointing the path of safety and of success. But if men disregard it, even God can not save them, because He is limited. He Himself must obey law. He can not save His sons and His daughters, only inasmuch as they repent. We have spoken about the time when Satan shall be bound and shall have no more power over the hearts of the children of men. How will he be bound? When all men turn away from him and cease to follow after him, so far as they are concerned, he shall be bound. But do you know that we can bind the Lord also by our wickedness? By our own rebellion, we tie His hands, we make Him helpless to save us, and He can not

do it unless men will repent. That being true, recognizing that the children of men are in peril and are in danger, and the only hope is in the hands of this people, and it is that which is known as the Gospel of the Lord Jesus Christ, ought we not to be active, ought we not to be anxious to bring to them the glad news that has brought us peace and salvation?

I bear witness to you that there will be, following the rejection of the testimony of the servants of the Lord, new witnesses raised up by the Lord—He Himself has spoken of it—they shall be the thunder, the earthquake, the perils by land and by sea, famine, plagues, and distress that shall naturally come. As you sow so shall you reap. We do not want to have the world reap that kind of harvest. I have no delight in it, for I love the souls of the children of men.

How can I help it? Thirteen years of my life have been spent in the mission field. How could I give that time for men without loving them? I do love them; yet I recognize that my love for them can not save them. God's love for them can not save them unless they repent. Jesus Himself, with all the love He had for the children of men, upon the Mount of Olives, wept over Jerusalem and said: "Oh, that thou wouldst have received the message. How I would have gathered you as a hen gathereth her chickens." But they would not. So, my brethren and sisters, I speak of our offering to the world with some degree of pride. If one hundred thousand dollars has been offered by a distinguished citizen of America to produce a plan for world peace, we have offered the services of more than sixty thousand missionaries, and I have estimated, at a reasonable figure, the probable value of their time, and the money sent to them in the field and to take them there and bring them back and this little handful of people has contributed, to bring peace to the world, more than two hundred millions of dollars in time, service and money. That is our offering, and we have not stopped offering yet. We are on serious business. We recognize that this is a stupendous task for a little handful of people to perform, yet we have given our time and service freely, out of the love we have for the souls of the children of men.

But we know as we know that we live, that this is the message of peace for this world. Measures, such as offered in the plans of men to bring peace to the world, may be good, they are undoubtedly steps toward the end, but I say to you, there is no plan to settle the world's troubles, only as it is found in the Gospel of the Lord Jesus Christ; and when men receive it and repent and are baptized and come under the influence of the Holy Ghost, and He becomes the common teacher of all men, He will never teach them to go to war with one another, but He will soften their hearts, take hatred out of their souls, and the spirit of repentance shall come, and love for their fellowmen shall

abide. All the plans of men can not duplicate this system of our God.

I have no fear for schism and division of this Church, over the questions on doctrine that are arising in other churches, or whether modernism or fundamentalism shall ever be a question among us—fundamental things in this Church have clearly been established from the beginning. And we have continuous revelation that will settle all such questions. We are founded upon the truth, that God lives, a real Being, our Father, that Jesus Christ is His Son, the Only Begotten in the flesh, the Firstborn in the Spirit, the literal Son of God, and the only Savior of mankind. I know it as well as I know that I live; you know it; and we are to tell the world of it and try to win the world for Christ. Oh, that we could tell all men! Oh, that these amplifiers could carry to-day the message to the ears of all flesh, that God has spoken, and in an age of the world's dire peril He has extended His helping hand to save them, and if they will but repent and receive the Gospel of the Lord Jesus Christ, they shall find salvation here and hereafter. May that message be carried forward and reach all flesh, and blessing and honor shall be upon every man and every woman who thus contributes to this noble world cause. May it eventually prevail, I pray in the name of Jesus Christ. Amen.

FOR THE CAUSE OF TRUTH.

Emerson C. Willey.

(*Concluded from page 439*).

Two contemporary prophets of Israel on two continents, Jeremiah and Nephi, gave prophetic utterance relative to the scourging to attend the House of Judah. God's foreknowledge as is manifest in prophecy does not license mankind in any degree to willfully bear malice against any race or division of the human family.

In the last decade of the nineteenth century, Captain Alfred Dreyfus, an Alsatian Jew of the French General staff, was the subject of a malicious injustice in the hands of the republic's military officials. The anti-semitic agitators were extremely keen at this time and found a wanted excuse in the Dreyfus case in which to magnify their bitter malice. Some forged military documents purporting to divulge military secrets, presumably to Germany, were produced by certain prominent officials as evidence of a treasonable act. The authorship of these documents was attributed to Dreyfus. A court-martial followed in which, before a biased and prejudiced court, the bewildered subject was accounted guilty of treason. His sentence was pronounced to be

banishment for life to Devil's Island, a penal colony off French Guiana. For five years Dreyfus was exposed in an open jail to torrid climatic conditions, to infectious diseases, to inhuman treatment and all other vicissitudes indigenous to a tropical penal island. After having thus suffered he was brought back to France for retrial—broken in physique but undaunted in spirit. Public prejudice feeding mainly upon stimulants offered by the anti-semitic movement prevented a thorough investigation of the case. The supremacy of error had resulted in a flagrant and atrocious crime which was now attracting national attention. The international security of France was being threatened by a foul stain, which if not purged by some retributive action bid fair to provoke a storm that would seriously disturb her domestic tranquillity. The intrigue was exposed with the confession of two staff officers as having been co-authors of the document that had condemned Dreyfus. With the infamous disclosure of perfidy in military circles and the truth of the case before the nation, President Loubet of the Republic exonerated the accused man. He was subsequently reinstated in the army with increased rank and invested with membership in the coveted Legion of Honor. Dreyfus lived to see his name and honor vindicated—an inexplicable joy not often experienced by those who suffer grossly before error's judgment.

The Latter-day Saints the world over are and have been subjected to the same opposing forces that from the earliest dawn of time have fought the cause of truth. They revere as one of God's chosen vessels the Prophet Joseph Smith. As a boy his attitude and demeanor marked him as a lover of truth. The motives that impelled him to seek from God wisdom and knowledge regarding his salvation is of the utmost significance when considering the character of the boy. Following the assertion that Jesus Christ had revealed Himself to and informed him that a great and wondrous work was to be restored to man, the whole world, it seemed, turned on this rustic and unlettered youth. During his entire life Joseph Smith was opposed by error, displayed in prejudice, persecution, malice and finally martyrdom. The little band of Saints who shared in some of his persecutions saw in their leader one whose devotion to God and love for man exemplified a character that was a rare exception among men. The remainder of mankind due to prejudicial blindness saw in the person of Joseph Smith a notorious imposter, one who, if their case be right, was the perpetrator of the most infamous sacrilege ever presented to credulous minds. It seemed at times as though the sum total of error's forces were marshalled in an attempt to destroy the Prophet and the work he had by God's command founded. The truths indelibly impressed upon his mind were considered a sacred charge—to be guarded as a priceless heritage. His sincere unmitigated affirmation of these

charges brought on the persecution which culminated in his martyrdom. He died a martyr to truth in the hands of a frenzied mob; an action in which civil and moral law was wantonly abrogated. The state in whose service this mob-militia was enrolled became stained by one of the blackest crimes ever inflicted by any state upon one of her citizens. The name of Joseph Smith is not alone vindicated by the growing body of Latter-day Saints but by men of the world who recognize in the fruits of "Mormonism" those virtues which contribute to moral, progressive and intelligent society.

Members of the Church of Jesus Christ of Latter-day Saints may expect to find opposition for the same reason that our Lord and Savior was scourged and crucified with the cross; for the same reason that Socrates drank the hemlock, that Savonarola was burned at the stake, that Dreyfus was exiled to Devil's Island and that the Prophet Joseph Smith suffered martyrdom. As long as sin is in the world these adverse conditions may be expected. A pertinent thought is expressed in a Latter-day Saint hymn, "trials make our faith grow stronger, truth is nobler than a crown." Regardless of the seeming impregnable foundation and the passing glory that may characterize the reign of error's pseudo-sovereign, the by-products of its own functioning will inevitably undermine the sterile foundations till all in confusion and corruption falls anon. Characters of sterling worth have died—their reputations seared of the noble vestiments that in truth's name should adorn their memories. Yet a just and merciful God, a God of Truth can not look with allowance upon the puerile designs of contemptuous men. Men who delight in marshalling error's diabolical forces in an effort to suppress truth and justice are laying a snare for their own destruction; they will inevitably become partakers of their own machinations. Prior to or during the consummation of God's divine economy, our faith in a just God assures us that all wrongs will be righted. Truth will then prevail and may perhaps be seen clothed in its native beauty and power predominating over error. Men will be judged according to the Spirit of Truth before the infalliable Judge, who, with merciful yet irrevocable decisions, will mete unto men that which they merit.

"Though the heavens depart and the earth's fountains burst,
Truth the sum of existence will weather the worst,
Eternal, unchanged evermore."

I AM not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong.—ABRAHAM LINCOLN.

THE CITADEL OF FAITH.

THE head of the greatest industrial combination in America declared at a public banquet recently that the Bible is becoming the standard of business and that religion is being carried into the day's work to the benefit of both. In one way or another this spokesman represents the destinies of more than 600,000 workers and the message that he carried is that the Bible and the Golden rule should be our constant companions in the daily transactions of life.

Despite occasional perverse evidence to the contrary, the Golden Rule is making steady and wholesome gains in the business world.

The affairs of men and of nations are being transacted on a higher plane. There is a conscious attitude of respect for the rights of our fellows. There is less of hobbling and more of helping. The sympathies of the individual are attuned to the first cry for aid.

Civilization has listened in to the Sermon on the Mount and is unselfishly seeking to respond to its beneficent teaching. There is more of the Bible in the day's work than ever before. This volume is the marvel of the ages. Wars have been fought to drive it from the ken of man, yet it remains as the one book that is calmly defiant of time. It is the best seller of all the centuries. Copies of it may be had for the asking and yet more people buy it every year than any other volume ever penned. It may be found in all the corners of the earth. It is part of the polar pack and the companion of the jungle-explorer. It appears in the bustling marts of trade, as well as in the quiet seclusion of the home.

The interesting fact remains that the Word commands a wider circle of respectful and appreciative readers than at any period for several generations. It may be said that many of the rising youth are negligent of it. This is but partly truth. They still have a fair knowledge of its precepts and teachings. It is in the affairs of everyday life that the contacts of the Bible are noted. There is a disposition to be just; to recognize the rights of others and to answer one's own neighborly obligations. There is a larger sympathy for the griefs and sufferings of others, and a willingness to assist in the world's burden-bearing.

There is also beauty in the knowledge that no matter what purpose there may be in reading the great book, there is response in kind. It answers the call. To the torn warrior of the faith it is a freshly sharpened weapon, as well as a balm for wounds. To the controversialist it is conclusive documentary evidence of the faith that is in him. To the student, it is the world's best literature. Small wonder then that it should engage the minds of the ages.—*Los Angeles Times.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JULY 17, 1924.

EDITORIAL:

THE CHALLENGE OF SECTION SIXTY-SEVEN.

NUMEROUS as are the objectors to the Gospel of Jesus Christ as advocated by the Church of Jesus Christ of Latter-day Saints, few, if any, there are who have dared directly to accept the open challenge that has formed a part of Church literature almost from the very inception, and which now appears as Section Sixty-seven of the Doctrine and Covenants.

In November, 1831, a conference of the Church was called to consider the publication of the various revelations the Prophet Joseph Smith had received up to that time. A discussion arose concerning the language in which the revelations were couched. Several members of the Church, wise in their own estimation, forgetting that Joseph Smith, the unlettered son of a backwoods farmer, represented but the amanuensis of the real Author of the revelations, presumed that improvement could be made on the style, the diction or the phraseology. The Prophet, with characteristic boldness, proclaimed another revelation from the Lord, part of which declares:

"Now, seek ye out of the Book of Commandments, even *the least* that is among them, and appoint him that is *the most wise* among you;

"Or, if there be any among you that shall make one like unto it, then are ye justified in saying that ye do not know that they are true;

"But if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true."

William E. M'Lellin, as the "most wise" among those there assembled, accepted the challenge. He failed utterly in his attempt to improve upon even the least of the Lord's commandments. The Prophet notes: "The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church."

Although the same challenge has formed a part of each Doctrine and Covenants issued from that date, no one save William E. M'Lellin has seen fit to openly accept it. But there are those, wise in worldly erudition, who by their opposition to the Church

and its doctrines as outlined in the Doctrine and Covenants are in effect attempting what William E. M'Lellin found so embarrassing. To them, the Church of Jesus Christ reiterates the challenge of Section Sixty-seven. If they can make one like unto the least of the tenets there outlined, then are they justified in saying that they do not know those tenets are true.

Let the doctrines of "Mormonism" be examined from a pragmatic standpoint—judged upon the principle: "Come, our way of life is best because it works best." If the doctrines stand the test, the challenge is upheld; and also the condemnation spoken by the Lord to those who oppose His words is sure to follow.

Any religion to be worth while should aim to teach and to assist in attaining the purpose of life—subduing matter until we reach the ideal—oneness with God. In the measure in which a church fails or neglects to provide its members with the means whereby they may accomplish that purpose, it fails to justify its existence.

The Church of Jesus Christ of Latter-day Saints, being divinely instituted, claims to be eminently fitted for accomplishing this ideal. It points with pride to the exemplary lives of its true adherents, and ascribes the reason for such lives to the fact that what has been revealed by God as the mode of life prescribed by Him is essentially the most beneficent manner of living—beneficent both to the individual and to society. Such are the claims of "Mormonism," and such must form the basis of an acceptance of its challenge.

From those who would test the Church by applying Section Sixty-seven in its widest sense, the Church asks that it be judged by the facts and not by the scurrilous lies which hired aspersers have concocted against it. It invites those "well-meaning" divines who denounce "Mormonism" so unjustly, to become acquainted with the *facts* and learn that in reality "Mormonism" teaches "if there is anything virtuous, lovely, or of good report or praiseworthy, we seek after it."

Elders and Saints by their everyday lives are demonstrating the efficacy of the doctrines revealed to the Prophet Joseph Smith, and stand as effective supports to the challenge that God's revelations are true. If the opponents of "Mormonism" are really sincere, and are not motivated by mere bigotry, let them apply the test of Section Sixty-seven.

G. Martin Hopfenbeck.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to *love* work, his life is a happy one.—Ruskin.

FAITH, HOPE AND CHARITY.*

Faith.

Now faith is the substance of things hoped for, the evidence of things not seen (Hebrews 11: 1).

Faith in its mildest sense, is a principle of power, it is the motive principle that impels men to resolve, and to act, the assurance of things for which we hope, and the evidence of things not discernable through our senses.

Faith thus becomes to us the foundation of hope, from which springs all our aspirations and ambitions for the future. If the farmer did not have faith that he would reap what he had sown, he would never plant. If the builder did not have faith that he could build, he would never have laid the foundation. If Columbus had not had an abiding faith in his own power to succeed, he never would have set sail upon his journey. If you have not faith that God does answer prayers, you will never have the desire to pray.

Faith in God is a principle of principles, for without it mankind can not gain salvation. It is through faith that we know that God loves and helps His children, that we love Him and endeavor to serve Him.

Christ gave to the world a living example of faith. His thoughts, actions and works are a testimony to us of His true and living faith in His Heavenly Father. It is for us to follow in His footsteps, that our faith may become as real and as active as His faith, that we may be partakers of those glorious blessings that await those whose faith has been made real by living a life of devotion, service and obedience to our God, and to our fellowman.

So faith is the first of the three graces. It is the power that is unseen by the natural eye, that impels and lifts man upward and onward. What the root is to the tree, so is faith to man, the existence or foundation of life.

Hope.

Pope, the great English poet, wrote:

> "Hope springs eternal in the human breast,
> Man never is, but always to be blest."

Hope is an eternal quality placed in the heart of man by the Eternal Father. Faith, Hope and Charity have long been known to the world as the three graces. The symbol of hope is the anchor. What the anchor is to the ship, so is hope to the life of the individual. It is his stay by. The mother watching by the

*Given at the Nottingham Semi-annual Conference, December 16, 1923, by Harry Waite, Bernard Blissett, and Leonard Sworder, respectively.

bed of her sick child, hopes against hope for its recovery. The farmer, as one bad season follows another, hopes for better things in the future. Hope is not like faith. Faith depends upon a certain something outside the individual; it presupposes a higher power. The heathen has faith, even though it be only in a stone image. The Indian has faith in "The Great Spirit." But hope is distinctly individualistic, and the hopes of one man have little or nothing to do with the hopes of another.

Without an abiding hope within, life would be at times almost unbearable. As an oasis in the desert brightens the eye of the thirsty traveler, so does hope bring the light of joy to the hungry soul of the traveler upon life's highway. "Hope on forever," so we sing. "Life is eternal." Hope on! Press on! The way may be rough, briars of discouragement may bestrew your pathway, but the star of hope, shining brightly in the firmament will lead you on until the hopes of your soul will be realized. The world to-day is still hoping for "peace on earth," for the time when men "shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

"Hope springs eternal in the human breast." Yes, and one day our hopes will be realized. The universal brotherhood of man, the hope of the ages, the Millennial reign of peace, will soon be ushered in. It was to prepare the world for this great dream of the ages that the Church of Christ was again established. It is the true Church for which the souls of men, earnest men and women, have hoped and prayed, although many fail to recognize it. The Gospel of Christ in all its fullness is again upon the earth, pointing out to the world the means by which the fondest hopes of all may be fully and ever realized.

Charity.

According to past history of the days of Christ, and according to Biblical history, the word "charity" meant love. An evidence of this fact is prevalent in the words of the Apostle Paul, found in I. Corinthians 13: 3: "And though I bestow all my goods to feed the poor . . . and have not charity, it profiteth me nothing."

It is stated in the Book of Mormon that "Charity is the pure love of God." By this plain yet comprehensive definition we learn that unless the love of God dwells in our hearts we have not charity.

You will recall that Jesus Christ's life was one of charity. He died for all mankind that we may live and work out our salvation. On one occasion Jesus was refused entertainment in one of the Samaritan villages. This disrespect was more than His disciples could bear without protest. James and John were so resentful as to yearn for vengeance, saying: "Lord, wilt thou that we com-

mand fire to come down from heaven, and consume them, even as Elias did?" But Jesus answered His uncharitable servants thus: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Is this not showing charity and mercy for His fellowmen?

And so it was with Joseph Smith, the Prophet of the living God, who sealed his testimony with his blood, that we might work out our salvation in the Church of Jesus Christ of Latter-day Saints as it has been restored to earth in these the last days.

And so we're organized throughout the land,
Our aim is noble, purpose grand.
The prophet of the latter days
Inspired by truth's enlightened rays,
Has taught the world some better ways
For Charity.

The members of each branch or ward
Are striving hard to serve the Lord.
So let us sing a joyful song
And help the glorious cause along,
Write our names among the throng
With Faith, Hope and Charity.

PREACHING AND MORAL REFORM.

Why has moral reform in England lagged behind America? This is conspicuously true in regard to liquor and betting. Arthur Greenwood, formerly a teacher in Leeds university and now a member of the labor ministry, has made a thorough study of the liquor problem in relation to reform in Britain. He warns American prohibitionists not to expect radical action in this regard in England too soon. He reminds us that America had a majority of voters total abstainers before prohibition was won, while in England not to exceed one-third of the voters are as yet teetotalers. In England the Anglican church has never taken a radical temperance stand. In the House of Lords a majority of the bishops have usually opposed any bill that interfered with the liquor traffic, and vicars without number have refused to promote temperance movements that looked toward radical reform. Where wine drinking by the clergy is not frowned upon, no heroic help can be expected from the Church. There has long been an Anglican temperance movement and the free churches have a conscience on the matter, but it is not as yet sufficiently sharpened to demand prohibitory legislation. Even Copec refused to go on record for it. Local option has perhaps received as much support from labor unions as from churches. Recently the English have considered legislation to curb the national evil of race track gambling. There was a good deal of church agitation but a

singular failure to secure unanimity of action. Defenders were found even among prominent clergy. One archdeacon said that after a man has paid his debts he has a right to do as he pleases with the rest, even to bet with it. A bishop refused "to brand as a sinner a man who occasionally plays cards for money or bets within his means." A canon defended "honest bookmakers." Sir George Paish, financier and economist, declared the gambling spirit is one of the things that has made Britain great. Leaders in social righteousness can not expect marked advance in moral reform until the religious leaders agree in regard to the questions at issue and furnish the moral teaching that gives a background.—*The Christian Century.*

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries, honorably released from their labors, sailed from Liverpool, Friday, the 11th inst., per s.s. *Montroyal*:

John M. Jones, the Newcastle and the Liverpool conference.

John R. Howard, South African mission.

Priesthood Union Meeting.—A union meeting of the Nottingham conference was held the 5th inst. Reports show an increase in several of the branches despite the summer weather. The Hucknall branch reports a large increase in attendance. There is a better feeling manifest by the public in the vicinity. The members of the local Priesthood are joining with the traveling Elders in holding open air meetings. President Selvoy J. Boyer gave instructions for the month. A class discussion was entered into by all present.

Branch Conference.—The annual conference of the Liverpool branch was held the 29th ult., with President David O. McKay and Conference President Ernest K. Freckleton in attendance. The Sunday-school pupils rendered a pleasing program in the morning session. Those taking part were, Maggie Falconer, Lily McWilliams, Dolly Easter, Emma Ray McKay, Thomas Grimshaw, Flora Hayhurst and Edward R. McKay. The speakers of the day were President McKay, President Freckleton and Elders James D. Moyle, Harvey H. Glade and G. Martin Hopfenbeck. Professor Walter A. Kerr and a party of University of Utah girls, who are touring in Europe during the summer, were in attendance.

Baptisms.—A baptismal service was held at Bradford, (Leeds conference) June 28th. Ten candidates were baptized by Elders Parley A. Petersen and John E. Barker, and confirmed by Elders John G. Osborne, Floyd C. Stuart, John E. Barker, J. Earl Wardle,

Fred G. Stoddard, Don J. Thurgood, Elwood G. Meadows, Orlando J. Condie and Ernest C. Moore.

A baptismal service was held at Handsworth (Birmingham conference), Saturday, the 28th ult. Elders Lester D. Hovey and Dan A. Hickman baptized six candidates, who were confirmed by President Joseph E. Tillotson and Elders Karl P. Weiler, Rodney D. Price, John H. Smeath and Alvah N. Stout.

Sunday, June 29th, a baptismal service was held at "Deseret" (London conference). Two candidates were baptized by President Emerson C. Willey and Elder Claren Schofield and confirmed by President Willey and Elder Robert L. Kenner.

Meetings of Traveling Elders.—A meeting of traveling Elders of the Leeds conference was held in Bradford, the 28th ult. President David D. Lamph presided. Conditions of the conference were discussed and many helpful instructions were given.

Saturday, the 28th ult., the monthly meeting of the Birmingham conference traveling Elders convened at Handsworth. Elder Lester D. Hovey pointed out essential features in keeping records. The Elders reported conditions in their respective branches. President Joseph E. Tillotson explained and emphasized the importance of having and abiding by high standards in various missionary activities. In conclusion Elder Karl P. Weiler of the London conference spoke words of counsel.

The monthly Priesthood meeting of the Welsh conference was held Saturday, the 28th ult., at Cardiff, Wales. President John W. Crofts and all the traveling Elders were in attendance. Two subjects, "The Three Glories," and "The difference between the Gospel of Jesus Christ and that taught by the rest of the world," were treated by Elders Jesse N. Decker and Ralph C. Jones, respectively. A lively discussion followed each discourse. Favorable and encouraging reports were given by all the Elders, which showed advancement and improvement in all the branches. President John W. Crofts outlined the work for the ensuing month, giving some timely advice and encouragement.

Wednesday, July 2nd, a special Priesthood meeting of the Elders of the Sheffield conference convened in Sheffield, with Conference President Fielding K. Smith presiding. Many gratifying reports were given, which showed a spirit of encouragement throughout the conference. President Smith felt that there were still some misconceptions of Church organization, and anticipated several changes in the branch authorities. He explained the seriousness of withholding honest tithing from the Lord. Elder Willard Boden gave a few remarks on "The Missionary as an Exemplar."

A meeting of the traveling Elders of the Nottingham conference was held July 5th. Reports from the Elders show many new friends found, both through tracting and through the efforts of

the Saints. All the records of the Nottingham conference have been looked into and many members, who have not seen the Elders for years have been looked up. Many expressed their delight in seeing the missionaries again and have already begun to attend the services. President Selvoy J. Boyer complimented the Elders on their united efforts to spread the Gospel in this conference.

Socials.—The South London branch gave a farewell social, Thursday, June 19th, at the Surrey Masonic Hall, in honor of Brother F. B. Struckett who is emigrating to Canada. He was presented with a case of cutlery as a remembrance from the Saints.

Wednesday, the 25th ult., a farewell social was given by the Pudsey branch (Leeds conference) in honor of Sister Sarah H. Thompson and Brother and Sister John Walker, who are leaving in the near future for America. A pleasing program was rendered. The guests of honor were presented with a token of remembrance by the members of the branch.

An evening's entertainment was given by the Leeds branch (Leeds conference) on Thursday, June 26th. A pleasing program was rendered, after which those present enjoyed themselves in playing games.

Saturday, the 28th ult., an evening's entertainment was given by the Bradford branch (Leeds conference). A program, consisting of comic songs, dramatic readings and character sketches of modern cowboy life, was furnished by Brother R. H. Summers of the Hull conference and Mr. Jack Waterhouse.

The Derby branch Sunday-school (Nottingham conference) held its annual outing, Saturday, June 28th, at Little Eaton. Many games and sports were enjoyed by those present, including President Selvoy J. Boyer and five traveling Elders of the Nottingham conference.

A farewell social was held at Nottingham, the 2nd inst., in honor of Sister Elizabeth J. Cross, who is emigrating to America to join her sister, Mrs. Noble, who was in England with her husband, Elder Abraham Noble as a missionary, in 1921 and 1922. An enjoyable evening was spent by all present. Sister Cross was presented with a token of respect by her friends of the Nottingham conference.

A farewell social was given the 2nd inst., by the Liverpool branch in honor of Sister Emma James who emigrated to Canada July 4th. A pleasing program was rendered and games were played. Sister James was presented with a steamer rug by members of the branch as a token of love and esteem.

Wednesday, the 2nd inst., the Halifax branch (Leeds conference) held a farewell social in honor of Lucy and Beatrice Wharram and Brother and Sister Percy Palfreyman who are leaving in the near future for America. A delightful program was rendered. The guests were presented with tokens of remembrance.

The Saints and the friends of the Varteg, the Merthyr and the Abercarn branch (Welsh conference) held a delightful social and picnic in the mountains surrounding the city of Abercarn, Saturday, July 5th. President John W. Crofts and all the traveling Elders of the Welsh conference were present. Refreshments were served, and indoor and outdoor games were enjoyed by all.

YOUR HOUSE IN HAPPINESS.

TAKE what God gives, Oh heart of mine
And build your house of happiness.
Perchance some have been given more,
But many have been given less.
The treasure lying at your feet,
Whose value you so faintly guess,
Another builder, looking on,
Would barter Heaven to possess.

Have you found work that you can do?
Is there a heart that loves you best?
Is there a spot somewhere called home
Where spent and worn, your soul may rest?
A friendly tree? A book? A song?
A dog that loves your hand's caress?
A store of health to meet life's needs?
Oh, build your house of happiness!

Trust not to-morrow's dawn to bring
The dreamed of joy for which you wait;
You have enough of pleasant things
To house your soul in goodly state;
To-morrow—Time's relentless stream
May bear what now you have away.
Take what God gives, Oh heart, and build
Your house of happiness to-day!

B. WILLIAMS.

CONTENTS:

Proclaiming the Gospel to the World 449
For the Cause of Truth 452
The Citadel of Faith 455
Editorial: The Challenge of Section Sixty-seven 456
Faith, Hope and Charity ... 458
Preaching and Moral Reform ... 460
From the Mission Field 461
Poetry: Your House in Happiness 464

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